

The Latter-Day Saints

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. II. 7.

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HISTORY OF JOSEPH SMITH.

(Continued from page 40.)

The Governor of Missouri wrote to the brethren as follows, in reply to their last letter:—

City of Jefferson, April 20th, 1834.

To Messrs. W. W. Phelps, E. Partridge, John Correll, John Whitmer, and A. S. Gilbert.

Gentlemen,—Yours, of the 10th inst., was received yesterday, in which you request me as executive of this state, to join in an appeal to the President of the United States for the protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President, protection in a way that he, no more than the executive of this state, can render. If you ask for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him; but I could no more ask the President—however willing I am to see your society restored and protected in their rights—to do that which I may believe he has no power to do, than I could do such an act myself. If you will send me a copy of your petition to the President, I will judge of his rights to grant it; and if of opinion he possesses the power, I will write in favour of its exercise.

I am now in correspondence with the federal government, on the subject of deposits of munitions of war on our northern and western borders, and have no doubt but shall succeed in procuring one, which will be located, if left to me, (and the Secretary at war seems willing to be governed by the opinion of the executive of this state,) somewhere near the state line, either in

Jackson or Clay counties. The establishment will be an 'Arsenal,' and will probably be placed under the command of a Lieutenant of the army. This will afford you the best means of military protection, the nature of your case will admit. Although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection of an Arsenal is only in expectancy.

Permit me to suggest to you, that as you now have greatly the advantage of your adversaries, in public estimation; that there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military, seem deficient in affording your society proper protection; nevertheless, public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard,

I am your obedient servant,
DANIEL DUNKLIN.

On the 21st, I attended Conference, and had a glorious time. Some volunteered to go to Zion, and others donated sixty-six and thirty-seven cents, for the benefit of the scattered brethren in Zion. The following are extracts from the Minutes of the Conference:—

This day a Conference of Elders assembled at the dwelling-house of brother Carpenter. President Joseph Smith, jun., read the second chapter of Joel's prophecy, prayed, and addressed the Conference as follows:—

"It is very difficult for us to communicate to the Churches all that God has revealed to us, in consequence of tradition; for we are differently situated from any other people that ever existed upon this earth; consequently those former revelations cannot be suited to our conditions; they were given to other people, who were before us; but in the last days, God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where will we find Zion and this remnant? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in His remnant, and in Zion," &c.

The President then gave a relation of obtaining and translating the Book of Mormon, the revelation of the Priesthood of Aaron, the organization of the Church in 1830, the revelation of the High Priesthood, and the Gift of the Holy Spirit poured out upon the Church, &c., and said:—

"Take away the Book of Mormon, and the Revelations, and where is our religion? We have none; for without a Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather His Saints out from the Gentiles, and then comes desolation or destruction, and none can escape, except the pure in heart who are gathered." &c.

Elder Rigdon addressed the Conference, and said:—

"On two points hang all the revelations which have ever been given, which are the two advents of the Messiah. The first is past, and the second is now just before us; and consequently those who desire a part in this era which the angels desired to look into, have to be assembled with the Saints; for if they are not gathered, they must wait because of his coming. There is no part of his creation which will not feel a shock at this grand display of his power, for the ancient Saints will reign with Christ a thousand years. The gathered Saints will dwell under that reign, and those who are not gathered may expect to endure his wrath that length of time, for the rest of the dead are not to live till the thousand years are ended."

"It is in vain for men in this generation to think of laying up and providing inheritances for their children, except they lay it up in the place where deliverance is appoint-

ed by the voice of God; for these are the days of vengeance, as were in the days of Jeremiah; because before his eyes were closed in death, the Jews were led captive, and the land possessed by another people; and so in this day; while the father is laying up gold for his son, the destroyer may lay him lifeless at his feet, and where then is all his treasure? Therefore, if we, the islands of the sea, and all the ends of the earth, desire an inheritance for ourselves, ourselves, and their children, and our children, it must be obtained where God has appointed the places of deliverance.

Elder Rigdon adverted to the former covenants to Abraham, Isaac, and Jacob, and others of the ancients, which were to be realized in the last days, &c.; and spoke of some length upon the deliverance of Zion, the endowment of the Elders with power from on high according to the former promises, and the spreading of the word of the Lord to the four winds. He first referred to the situation of the brethren in Missouri, and urged the importance of those who could, giving heed to the revelations by going up to their assistance; and those who could not go, to help those to means for their expenses, who are going, &c.

Elder Cowdery gave a brief relation of the mobbing in Missouri, &c., and called for a contribution.

Elders Ambrose Palmer, and Salmon Warner followed on the same subject.

Brother Joseph Bosworth spoke on the deliverance of Zion, and said he had no property, but if necessary for her deliverance he would sell his clothes at auction, if he might have left him as good a garment as the Saviour had in the manger.

Others spoke on the same subject.

President Joseph Smith, jun., prophesied:—

"If Zion is not delivered, the time is near when all of this Church, wherever they may be found, will be persecuted and destroyed in like manner."

Elder Rigdon, in speaking on the second item, gave an account of the endowment of the ancient Apostles, and laid before the Conference the dimensions of the House to be built in Kirtland, and rehearsed the promise to the Elders in the last days, which they were to realize, after the House of the Lord was built.

Brother Bosworth then related a few items of a vision, which he gave as a testimony of those things contained in the revelations read by Elder Rigdon, and his remarks thereon.

President Smith explained the revelation concerning the building of the Lord's House.

Elder Rigdon then spoke on the third item, the spreading of the word of the Lord; followed by several of the brethren.

Brother Thomas Tripps' case was then presented.

Brother David Evans said that brother Tripps took a sister by the hand while going home from meeting; and also, was guilty of other improprieties with another sister; and had sought witness against a sister in good standing, from a wicked woman in the world.

The Conference voted that Thomas Tripp be excluded from this Church, with the privilege of an appeal to the Bishop's Council in Kirtland.

President Smith then laid hands on certain children, and blessed them in the name of the Lord.

Elder Rigdon administered the Sacrament. There were present, seven High Priests, and thirteen Elders.

Adjourned to the Monday preceding the second Sunday in September.

Closed by singing "Now my remnant of days, &c."

(Signed)

OLIVER COWDERY, { Clerk of the
Conference.

April 22nd, I returned to Kirtland. 23rd, assembled in Council with Elder Rigdon, F. G. Williams, N. K. Whitney, John Johnson, and O. Cowdery; and united in asking the Lord to give Elder Zebedee Coltrin influence over brother Jacob Myres, to obtain the money which he has gone to borrow for us, or cause him to come to this place and bring it himself. I also received the following:—

Revelation given to Enoch, concerning the Order of the Church for the benefit of the poor, April 23rd, 1834.

Verily I say unto you, my friends, I give unto you counsel and a commandment concerning all the properties which belong to the Order which I commanded to be organized and established, to be an United Order, and an everlasting Order for the benefit of my Church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness and with feigned words, I have cursed them with a very sore and grievous curse; for I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the Order shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trod-

den down by whom I will; for I, the Lord, am not to be mocked in these things; and all this that the innocent among you may not be condemned with the unjust; and that the guilty among you may not escape, because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as you are found transgressors, ye cannot escape my wrath in your lives; inasmuch as ye are cut off by transgressions, ye cannot escape the buffetings of Satan until the day of redemption.

And I now give unto you power from this very hour, that if any man among you of the Order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you. It is wisdom in me; therefore a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and built the earth as a very handy work: and all things therein are mine; and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way; and behold, this is the way that I, the Lord, have decreed to provide for my Saints;—that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

And now, verily I say unto you, concerning the properties of the Order: let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tahbanee, for his stewardship, for his support while he is labouring in my vineyard, even as I will when I shall command him: and let all things be done according to the counsel of the Order, and united consent, or voice of the Order which dwell in the land of Shishah. And this stewardship and blessing, I, the Lord, confer upon my servant Pelagoram, for a blessing upon him, and his seed after him; and I will multiply blessings upon him, inasmuch as he shall be humble before me.

And again, let my servant Mahemson have appointed unto him, for his stewardship, the

lot of land which my servant Zombre obtained in exchange for his former inheritance, for him and his seed after him; and inasmuch as he is faithful, I will multiply blessings upon him and his seed after him. And let my servant Mahemson devote his moneys for the proclaiming of my words, according as my servant Gazelam shall direct.

And again, let my servant Shederlaomach have the place upon which he now dwells. And let my servant Olihah have the lot which is set off joining the house which is to be for the Laneshine-house, which is lot number one: and also the lot upon which his father resides. And let my servant Shederlaomach and Olihah have the Laneshine-house, and all things that pertain unto it; and this shall be their stewardship which shall be appointed unto them; and inasmuch as they are faithful, behold, I will bless, and multiply blessings upon them: and this is the beginning of the stewardship which I have appointed them, for them and their seed after them; and inasmuch as they are faithful, I will multiply blessings upon them and their seed after them, even a multiplicity of blessings.

And again, let my servant Zombre have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance: and those lots which have been named for my servant Olihah. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my Saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the Order, and by the voice of the Order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him, and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

And again, let my servant Ahashdah have appointed unto him the houses and lot where he now resides, and the lot and building on which the Oxondah stands; and also the lot which is on the corner south of the Oxondah; and also the lot on which the Schule is situated. And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him, and his seed after him, for the benefit of the Oxondah of my Order, which I have established for my stake in the land of Shinehah; yea, verily this is the stewardship which I have appointed unto my servant Ahashdah, even this whole Oxondah establishment, him, and his agent, and his seed after him; and inasmuch as he is faithful in keeping my commandments, which I have given unto him,

I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

And again, let my servant Gazelam have appointed unto him, the lot which is laid off for the building of my house, which is forty rods long, and twelve wide; and also the inheritance upon which his father resides; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father; for behold, I have reserved an inheritance for his father, for his support; therefore he shall be reckoned in the house of my servant Gazelam; and I will multiply blessings upon the house of my servant Gazelam, inasmuch as he is faithful, even a multiplicity of blessings.

And now a commandment I give unto you concerning Zion, that you shall no longer be bound as an United Order to your brethren of Zion, only on this wise: after you are organized, you shall be called the United Order of the stake of Zion, the city of Shinehah. And your brethren, after they are organized, shall be called the United Order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names. And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out, and that which is to come. The covenants being broken through transgression, by covetousness and feigned words, therefore you are dissolved as an United Order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by loan, as shall be agreed by this Order, in Council, as your circumstances will admit, and the voice of the Council direct.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you: behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken: and if the properties are mine, then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed: and for this purpose I have commanded you to organize yourselves, even to Shinelah my words, the fulness of my Scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my Church and Kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name; and ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing; and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord, and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of Shine-lane these sacred things, as I have said: and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the Order, or by commandment. And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes; and this shall be called the sacred treasury of the Lord; and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things—save it be the holy and sacred writings which I have reserved unto myself for holy and sacred purposes—shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents, let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order. And this shall be the voice and common consent of the Order: that any man among you say unto the treasurer, I have need of this to help me in my stewardship, if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the Council of the Order plainly, that he is an unfaithful, and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer, that the treasurer shall not

withhold. But in case of transgression, the treasurer shall be subject unto the counsel and voice of the Order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the Order, and shall be removed out of his place, and another shall be appointed in his stead.

And again, verily I say unto you, concerning your debts, behold, it is my will that you should pay all your debts, and it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith: and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cainhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And inasmuch as ye are humble, and faithful, and call upon my name, behold, I will give you the victory: I give unto you a promise, that you shall be delivered this once out of your bondage; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands this once by giving your names, by common consent, or otherwise, as it shall seem good unto you: I give unto you this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up. Even so. Amen.

The brethren in Missouri again wrote the governor as follows:—

Liberty, Clay county, Missouri,
April 24, 1834.

Dear Sir,—In our last communication of the 10th instant, we omitted to make inquiry concerning the evidence brought up before the court of inquiry, in the case of Colonel Pitcher. The court met pursuant to adjournment, on the 20th February last, and for some reasons unknown to us, we have not been able to obtain information concerning the opinion or decision of that court; we had hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the commander-in-chief, when the evidence is laid before him.

As suggested in your communication of

the 4th of February we have concluded to organize according to law, and apply for public arms; but we feared that such a step, which must be attended with public ceremonies, might produce some excitement; and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson, that we might independently equip ourselves, and be prepared to assist in the maintenance of our constitutional rights and liberties, as guaranteed to us by our country; and also to defend our persons and property from a lawless mob, when it shall please the executive at some future day, to put us in possession of our homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the executive to enforce the laws, as he can consistently "with the means furnished him by the Legislature;" and we are firmly persuaded that a future day will verify to him whatever aid we may receive from the executive has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles, are as great as that of any other society in the United States.

As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views, &c., we have deemed it expedient to inform your Excellency that we have received communications from our friends in the east, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer; and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove into that county, they will raise a great hue-and-cry, and circulate many bugbears through the medium of their favorite press; but we think your Excellency is well aware that our object is purely to defend ourselves and possessions against another unparalleled attack from the mob, inasmuch as the executive of this state cannot keep up a military force "to protect our people in that county, without transcending his power." We want, therefore, the privilege of defending ourselves and the Constitution of our country, while God is willing we should have a being on His footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this county, to return to our homes, in company with our friends, under guard; and when once in legal possession of our homes in Jackson county, we shall endeavour to

take care of them, without further wearying the patience of our worthy chief magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospect of recovering our arms.

With due respect, we are, sir,
Your obedient servants,
(Signed) A. S. GILBERT,
EDWARD PARTRIDGE,
JOHN WHITMER,
W. W. PHELPS,
JOHN CORBILL.

P.S.—Many of our brethren who are expected on, had made arrangements to emigrate to the state, before the outrages of the mob last fall. We hope the painful emergency of our case will plead an excuse for our frequent communications.

A. S. G.
E. P.
J. W.
W. W. P.
J. C.

About the last of the month, I received, by letters from friends in the East, and of brethren in Kirtland, &c., the sum of two hundred and fifty-one dollars and sixty cents, towards the deliverance of Zion.

May 1, 1834. More than twenty of the brethren left Kirtland for Missouri, according to previous appointment, accompanied by four baggage wagons. They travelled to New Portage, and there tarried with the Church, until the remainder of the Kirtland company arrived, who were not in readiness to start with them.

The following letter from Elder Phelps to us, clearly shows the necessity there was of the Saints in Missouri receiving assistance from afar:—

Liberty, May 1, 1834.

Dear Brethren,—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and bloodshed, that the "Mormons" were crossing the Missouri, to take possession of their lands; and nearly all the county turned out, "prepared for war;" on Saturday and on Sunday, took the field, near old McGees, above Blue; but no "Mormons" came; neither did Arthur go over to see about his "spilt whisky," so that the scene closed by burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once must have made a light large enough to have glared on the dark deed and cup of iniquity running over at midnight.

The crisis has come: all who will not take up arms with the mob and prepare to fight the "Mormons," have to leave Jackson county. I understand some have left the county, because they refused to fight an innocent people. It is said the mob will hold a "general muster" this week, for the purpose of learning who is who. They begin to slip over the Missouri, and commit small depredations upon our brethren settled near the river, as we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob: nothing but the power of God can stop them in their latter-day crusade against the Church of Christ.

Our brethren are very industrious in putting in spring crops; and they are generally in good health, and the faithful in strong faith of a glorious hereafter.

I remain yours, &c.

W. W. PHELPS.

All hope of relief from the general government was destroyed on receipt of the following communication from the city of Washington:—

War Department, May 2, 1834.

Gentlemen:—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you, that the offences of which you complain, are violations of the laws of the state of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of a military force, in cases where the ordinary civil authorities are found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any state exists, against the government thereof, the President is required on the application of such state, or of the executive, (when the Legislature cannot be convened,) to call forth such a number of the militia, as he may judge sufficient to suppress such insurrection.

But this state of things does not exist in Missouri, or if it does, the fact is not shown in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the state laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully,

Your obedient servant,

(Signed)

LEWIS CASS.

To Messrs. A. S. Gilbert, W. W. Phelps,

E. Partridge, and others, Liberty, Clay county, Missouri.

City of Jefferson, May 2, 1834.

To Messrs. W. W. Phelps and others:—

Gentlemen,—Yours of the 24th ultimo is before me, in reply to which I can inform you, that becoming impatient at the delay of the court of inquiry in making their report in the case of Lieut.-Colonel Pitcher,—on the 11th ultimo I wrote to General Thompson for the reasons of such delay: last night I received his reply, and with it the report of the court of inquiry, from the tenor of which, I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November, should be returned; and have issued his order to Colonel Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obedient servant,

(Signed)

DANIEL DUNKLIN.

The following is the order referred to above:—

City of Jefferson, May 2, 1834.

To Samuel D. Lucas, Col. 33rd Regiment:—

Sir,—The court ordered to inquire into the conduct of Lieut.-Colonel Pitcher, in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day, and that Colonel Pitcher was not authorized to call out his troops on the 5th November, 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partridge, John Correll, John Whitmer, and A. S. Gilbert, or their order, the fifty-two guns and one pistol reported by Lieut.-Colonel Pitcher to you on the 3rd December last, as having been received by him from the Mormons on the 5th of the preceding October, [November.] Respectfully,

DANIEL DUNKLIN, Commander-in-Chief.

Kirtland, Ohio, May 3, 1834.

Minutes of a Conference of the Elders of the Church of Christ, which Church was organized in the township of Fayette, Seneca county, New York, on the 6th of April, A.D., 1830.

President Joseph Smith, jun., was chosen moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that that this Church be known hereafter by the name of The Church of Jesus Christ of Latter-day Saints. Remarks were made by the members, after which the motion passed by unanimous voice.

Resolved: That this Conference recommend to the Conferences and Churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings to be made out under the above title.

Resolved: That these minutes be signed by the moderator and clerks, and published in the *Evening and Morning Star*, page 352.

JOSEPH SMITH, jun., Moderator.

F. G. WILLIAMS, } Clerks.
OLIVER COWDERY, }

May 5th. Having gathered and prepared clothing and other necessities to carry to our brethren and sisters, who had been robbed and plundered of nearly all their effects; and having provided for ourselves horses, and wagons, and fire-arms, and all sorts of munitions of war of the most portable kind for self defence, as our enemies were thick on every hand, I started with the remainder of the company from Kirtland for Missouri; and on the 6th we arrived, and joined our brethren who had gone before, at New Portage, about fifty miles distance.

My company from Kirtland consisted of about one hundred, mostly young men, and nearly all Elders, Priests, Teachers, or Deacons; and as our wagons were nearly filled with baggage, we had mostly to travel on foot.

On the 7th we made preparations for travelling, gathered all the monies of every individual of the company, and appointed F. G. Williams paymaster of the company from the funds thus collected. The whole company now consisted of more than one hundred and fifty men, accompanied by twenty baggage wagons; and we were more than sixty miles on our journey, having left but few men in Kirtland, viz.: Elder Sidney Rigdon, and Oliver Cowdery, and a few working on the Temple, except the aged. Zerubbabel Snow was appointed commissary general at the time Williams was appointed paymaster.

This day also, the brethren in Missouri wrote the Governor, of which the following is a copy:—

Liberty, Clay county, May 7, 1834.

Dear Sir,—Your favour of the 20th ultimo, came to hand the 1st instant, which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ultimo, the mob

of Jackson county have burned our dwellings; as near as we can ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from the depository (the Jail) about ten days since, and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of this county and Lafayette, to similar outrages against us; but we think they will fail of accomplishing their wicked designs in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty.

With great respect, &c.,

(Signed)

A. S. GILBERT,

W. W. PHELPS.

Daniel Dunklin, Governor of Missouri.

Through the remainder of this day, and a part of the 8th, I continued to organize the company, appoint such other general officers as the case required, and gave such instructions as were necessary for the discipline, order, comfort, and safety of all concerned. I also divided the whole band into companies of twelve, each company electing their own captain, who severally assigned each man, in their respective companies, his part and duty, which was generally in the following order:—Two cooks, two firemen, two tent makers, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour, baked our own bread, and cooked our own provisions, generally, which were good, though sometimes scanty; and sometimes we had jonny-cake, or corn-dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank-offerings with prayer and supplication; and at the sound of the morning trumpet every man was again on his knees before the Lord, imploring his blessing for the day.

After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents in a beautiful grove, at Chippeway, twelve miles from New Portage, for the night.

On the 9th, we proceeded onward, and on Saturday the 10th, passing through Mansfield, encamped for the Sabbath in Richfield.

Sunday 11th, Elder Sylvester Smith preached, and the company received the Sacrament of bread and wine.

Monday 12th, we left Richfield, for the Miami river, where we arrived, after daily marches, on the 16th.

During this march, the brethren of Missouri wrote Col. Lucas as follows:—

Liberty, Clay county, May 15, 1834.

Colonel S. D. Lucas:—

Sir,—We have this day received a communication from the governor of this state, covering the order herewith, and we hasten to forward the said order to you by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark, that under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience: as the

arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully, yours,

(Signed)

A. S. GILBERT,
JOHN CORNELL,
W. W. PHELPS,
E. PARTRIDGE,
JOHN WHITMER.

P.S.—We will thank you for a written communication, in answer to this letter, and the accompanying order.

A. S. G.
J. C.
W. W. P.
E. P.
J. W.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 22, 1853.

THE "SEER."—We have just received the first Number of the *Seer*, the Prospectus of which we give on another page. It is a very neat and respectable looking periodical, is well got up, and printed on beautiful paper. We presume the *Seer* will have an extensive sale, both in the New and Old Worlds. The important matter it will contain, and the ability with which it will be conducted, will render it amply deserving of the most liberal support.

NEW PAMPHLET, BY ELDER ORSON SPENCER.—The Saints in Britain are hereby informed that a publication of the same size as the *Millennial Star*, from the pen of Elder Orson Spencer, is now in press, and will be ready to issue from this Office with the next issue of the *Star*. The subject of this Pamphlet is one of considerable interest, not only to the Saints, but also to an intelligent reading public. It is entitled, "PATRIARCHAL ORDER, OR PLURALITY OF WIVES." Price Twopence.

NEW PERIODICAL, "LE REFLECTEUR."—We have received the first Number of a new periodical, "Le Réfecteur," in the French language, edited by Elder T. B. H. Stenhouse, and published by him at Lausanne, Switzerland. It is of the same size as "L'Etoile du Désert," is got up in a creditable manner, and reflects much in favour of the enterprise and ability of its editor. "Le Réfecteur" appears well calculated to inform the public mind in those latitudes where the French language is spoken, respecting the faith, doctrine, &c., of the Latter-day Saints. We trust it will be liberally supported with an extensive subscription.

ELDERS EMIGRATING.—Elders Jonathan Midgley, President of the Manchester Conference, and R. G. Frazer, President of the Londonderry Branch, are released from their labours in these lands. These brethren being desirous to emigrate to the land of Zion, we take the opportunity to state that they have our blessing in gathering to the valley of the mountains; and we trust the Saints for whom they have so diligently laboured will in return liberally assist them to accomplish the righteous desire of their hearts.

ARRIVALS.—The following Elders, from the Salt Lake Valley, arrived at Liverpool on the 3rd instant, via New York, per ship *Columbia* :—Richard Cook, William Clayton, William Glover, Levi E. Riter, William Woodward, and John A. Hunt, on missions to England; Jesse Haven, William Walker, and Leonard I. Smith, to the Cape of Good Hope.

On the 5th instant, the following Elders, also from Salt Lake Valley, arrived amongst us, per ship *American Union* from New York;—Benjamin Brown, James G. Willie, Perrygrine Sessions, Mellen Atwood, Charles Smith, Sylvester H. Earl, David Grant, Thomas W. Treat, John Oakley, Daniel D. McArthur, Edward Bunker, and Samuel Glasgow, on missions to England; John McDonald, to Ireland; Jacob Houtz, and Moses Clough, to Prussia; George Piersey, to Denmark; Edward Stevenson, and Nathan T. Porter, to Gibraltar; George C. Riser, Jacob F. Secrist, and George Mayer, to Germany.

The ample reinforcement of Elders which are almost daily arriving in our midst, with the increase of light and intelligence which they necessarily bring with them, will infuse a new spirit, and new life and energy among the Saints in these lands, and fill them with new hopes and desires pertaining to the upbuilding of the Kingdom of God. The Saints generally under our watchcare have done nobly during the past year, in helping to advance the purposes of Jehovah; but during the present year we shall expect to see the Saints rise up in the honour and dignity of their high calling, and magnify it by a rapid increase in faith, knowledge, and good works, that shall manifest to their Father in heaven their appreciation of the revelations of His mind and will, and their hearty gratitude for the blessings they hold forth to the faithful who overcome the evil that is in the world.

APPOINTMENTS.—Elder Benjamin Brown is appointed to succeed Elder Jacob Gates in the Pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Richard Cook is appointed to the Pastoral charge of the Warwickshire, Bedfordshire, Cambridgeshire, and Norwich Conferences.

Elder William Clayton is appointed to the Pastoral charge of the Sheffield, and Lincolnshire Conferences.

Elder James G. Willie is appointed to the Pastoral charge of the Southampton, and Dorsetshire Conferences.

Elder Charles Smith is appointed to the Pastoral charge of the Derbyshire, Leicestershire, and Nottinghamshire Conferences.

Elder Sylvester H. Earl is appointed to the Pastoral charge of the Staffordshire, and Shropshire Conferences.

Elder John McDonald is appointed to the Pastoral charge of the Belfast Conference, and Londonderry Branch.

Elder Perrygrine Sessions is appointed to succeed Elder Jonathan Midgley in the Presidency of the Manchester Conference.

Elder William Glover is appointed to succeed Elder John Albiston in the Presidency of the Sheffield Conference.

Elder Edward Bunker is appointed to succeed Elder George Halliday in the Presidency of the South Conference.

Elder William Woodward is appointed to labour in the London Conference, under the Presidency of Elder James Marsden.

Elder Levi E. Riter is appointed to labour in the Derbyshire Conference, under the Presidency of Elder William McGhie.

Elder John A. Hunt is appointed to labour in the Leicestershire Conference, under the Presidency of Elder William Bayliss.

Elder John Oakley is appointed to labour in the Norwich Conference, under the Presidency of Elder John Hyde, sen.

Elder Thomas W. Treat is appointed to labour in the Manchester Conference, under the Presidency of Elder Perrygrine Sessions.

Elder David Grant is appointed to labour in the Liverpool Conference, under the Presidency of Elder A. F. McDonald.

Elder Thomas B. Bourne, of the Isle of Man Conference, is appointed to labour in the Reading Conference, under the Presidency of Elder W. G. Mills.

Elder Edward Sutherland is appointed to labour under the Pastoral charge of Elder William Clayton.

Elders Mellen Atwood, Samuel Glasgow, and Daniel D. McArthur, are appointed to labour in Scotland, under the Pastoral charge of Elder Robert Campbell.

S. W. RICHARDS.

PROSPECTUS OF "THE SEER."

THE SEER is a title assumed for this Periodical in commemoration of JOSEPH SMITH, the great SEER of the last days, who, as an instrument in the hands of the Lord, laid the foundation of the Kingdom of God, preparatory to the second coming of the Messiah to reign with universal dominion over all the earth.

The pages of the SEER will be mostly occupied with original matter, elucidating the doctrines of the Church of Jesus Christ of Latter-day Saints, as revealed in both ancient and modern Revelations. The Prophecies relating to the grand and remarkable events of the last days, will be carefully examined and unfolded. The doctrine of *Celestial Marriage*, or *Marriage for all eternity*, as believed and practised by the Saints in Utah Territory, will be clearly explained. The views of the Saints in regard to the *ancient Patriarchal Order of Matrimony*, or *Plurality of Wives*, as developed in a Revelation given through JOSEPH the SEER, will be fully published. The Celestial origin and pre-existence of the spirits of men—their first estate or probation in a previous world—the great benefits derived by descending from heaven, and entering fleshly tabernacles, and keeping the laws of their second estate—and their

final redemption and exaltation, as Gods, in their future state—are subjects which will, more or less, occupy the pages of the SEER.

It is hoped that the President elect, the Hon. Members of Congress, the Heads of the various Departments of the National Government, the high-minded Governors and Legislative Assemblies of the several States and Territories, the Ministers of every religious denomination, and all the inhabitants of this great Republic, will patronize this Periodical, that through the medium of our own writings they may be more correctly and fully informed in regard to the peculiar doctrines, views, practices, and expectations of the Saints who now flourish in the Mountain Territory, and who will eventually flourish over the whole earth. And we say to all nations, subscribe for the SEER, and we promise you a true and faithful description of all the principal features characterizing this great and last "dispensation of the fulness of times."

The SEER will be published monthly, at one dollar per annum, in advance.

ORSON PRATT, Editor,
Washington City, D.C.

December 21, 1852.

THE PROSPECTS OF THE SAINTS.

"What glorious prospects! Can we claim these hopes and call them ours?
Yes, if through faith in Jesus' name, we conquer Satan's powers."

It must have been peculiarly discouraging to those servants of God in ancient days, who possessed the gift of prophecy, and could thereby penetrate the dark vista of futurity, and understand things that would transpire upon the earth when their bodies would be mouldering in the dust,

and their spirits have returned to the presence of that God who gave them—it must have been peculiarly damping to their spirits to learn that all their labours, and sufferings, and persecutions, and prayers, and faith, and faithfulness, would be comparatively of little avail among the chil-

dren of men; and that though the blessing of God attended them during their life, yet their descendants and the descendants of their people would "wax fat and kick," or in other words, would in the day of their prosperity be lifted up in the pride of their hearts, and forget the Lord their God who had borne and sustained them in the day of trouble and affliction, and would turn away from His precepts and commandments, and neglect His laws and ordinances, and their minds grow dark, sensual, and devilish, and discord and strife prevail in their midst to the sundering of their ties, the breaking up of their associations, and the separation of their interests; and thus subject themselves to the chastening rod of the Almighty, and become fit subjects of His wrath and indignation, and even of His vengeance.

The Lord revealed unto Moses, that after his death the children of Israel would rise up and go a whoring after the gods of the strangers of the land, and would forsake the Lord their God—who had brought them out of the land of Egypt, and delivered them from the oppressor, and led them by signs, and wonders, and mighty displays of power and glory—and would provoke Him, and break the covenant He had made with them; and He gave unto him the words of a song, and commanded him to write it and teach it unto the children of Israel, and put it into their mouths, that it might never be forgotten out of the mouths of their seed, but ever be a testimony for the Lord against them. And Moses wrote the song, and taught it to the children of Israel, "for," said he, "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter-day; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands."—See Deut. xxxi.

Isaiah saw that "darkness would cover the earth, and gross darkness the people;" that they would transgress the laws of God, change His ordinances, and break His everlasting covenant, until the curse should devour the earth, and make it desolate, and the inhabitants of the earth be burned, and but few men be left, even as the shaking of an olive tree, or as the gleanings of grapes when the vintage is done.—See Isaiah xxiv. and lxii.

Paul saw that the day of the Lord

would not come except there came a falling away from the faith delivered to the Saints; and he straitly charged the Priesthood to take heed unto themselves, and to the doctrine, and to the flock, "for," said he, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them.—See 2 Thess. ii., also Acts xx.

The Prophets Mormon and Moroni saw that the ancient inhabitants of the American continent would be forsaken of the Lord for their iniquity; in fact, Mormon and Moroni lived to witness the entire destruction of their people, with the exception of about twenty-four, and they hid their sacred records in the earth, that they might not be destroyed or corrupted during the dark night of apostacy, which they saw would follow.

But as a counterpart to these sad and sickening scenes, these men of God also knew and obtained promises that a time should come when the tide of wickedness should be turned,—when God should set up His kingdom, never more to be thrown down or given to another people—when He would exert His mighty power to sweep off the wicked from the face of the earth—when there would be a people upon the earth, who would be willing to have God for their Father, to observe His laws and ordinances, to hearken to His precepts, and to carry out His will here, the same as it is carried out in the heavens. These promises cheered their souls, and inspired them with gratitude to God, and buoyed up their minds, when the darkness and apostacy of the people stared them in the face.

The Prophets and Saints of these latter-days have no such gloomy prospects before them as the ancient Prophets had. They do not expect that the work of the Lord which they are engaged in, will fall into confusion, and His people be scattered, and forsaken of their God, and the Holy Priesthood be taken from their midst, and the visions of eternity be closed upon their understandings. No; they do not expect such things. These are not the prospects that open up before them. They know that nearer and nearer draws the time of the end, and although the hour of trial for all that dwell upon the earth is at hand, and will be terribly severe, yet they know that that hour will

be hastened and cut short for their salvation. They know that they are the heirs of the promises made to the fathers. They know that the Almighty hath again spoken from the heavens—restored the everlasting Gospel, and the Holy Priesthood—set His hand to recover the remnant of His people from the north and the south, from the east and the west, and from all countries whither He has scattered them—established His kingdom upon a sure footing, a foundation never to be destroyed—and that He will bring to pass the salvation of His people, though He have to cast up an highway in the midst of the mighty deep, and bring the armies of heaven to His assistance. They know that the Lord hath founded Zion, and the poor of His people can trust in it, and that it will speedily become the terror of the proud nations, and the joy and admiration of the Israel of God. They know that light, knowledge, and intelligence; principalities, powers, thrones, and dominions; exaltation, immortality, and eternal lives—all things are theirs, and they are Christ's, and Christ is God's. They know that the coming of the Lord Jesus Christ is near at hand, when the wicked will be consumed by the brightness of His glory—Satan be bound that he cannot tempt the children of men—the bodies of the Saints

be changed in a moment, in the twinkling of an eye, instead of their tasting death—the righteous of all ages be united and gathered together to serve the Lord—and the earth be renewed and purified, and made a fit dwelling-place for glorified beings.

What people upon the face of the earth have hopes and prospects equal to ours? Have the Methodists, or Baptists, or Presbyterians, or Mahometans, or heathens? No, none; for we have a prospect of obtaining the promise of the life that now is, and endless lives to come. We have the prospect of overcoming strife and sin, and living in peace and righteousness. Surely then our hearts ought to swell with gratitude to our Father in heaven, that He has been merciful to us in our generation; the high praises of our God ought ever to be upon our tongues, for the manifestation of His abounding love, whilst we were in our low estate among the nations. "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

JOHN JAKUES.

THE MORMONS AT SAN BERNARDINO.—THEIR POLITICS.

(From the *New York Herald*.)

An attentive correspondent in Los Angeles county, says the *San Francisco Herald*, who has recently returned from an excursion to the Mormon settlement of San Bernardino, represents a highly prosperous state of affairs in the colony, and furnishes us with a few local items of much interest, from that quarter.

It is well known to most of our citizens, that these people are settled in a valley in the south, which is unsurpassed for fertility of soil, salubrity of climate, beauty of scenery, and general desirableness, by any portion of the State. Their agricultural interest is larger than that of Santa Barbara, Los Angeles and San Diego counties united, and the capabilities of producing are much better. Their manufacturing interest is rapidly increasing. They supply the southern country with

lumber, and for miles around they furnish flour from the fine mills which they have erected. They have purchased land for town sites in eligible situations on the sea-coast, and very soon we shall hear of depôts of supplies and markets for produce having been established by the Mormons near San Pedro and San Diego. Such is the present condition of the people who are to control the trade of the south. We now glance at the political aspect of the San Bernardino settlement, and no words can be more appropriate than those of our correspondent:—

"The Mormons, as a body, have no 'principles' established. Happy creatures! But individually, the greater number are democrats. For this heat, however, they have signified their intention of supporting the whig ticket, in so far as offices for

county and State are to be filled. The Presidential vote will, I think, be divided. Santa Anna, with a vote of sixty, also goes for the whigs; and many of the true democrats intend voting on their own hook,

without heeding the convention admonitions. Scott, I think, will get a strong vote here, but Fillmore would have received, had he been nominated, a unanimous vote, composed of both parties."

VARIETIES.

It is easier to praise poverty than to bear it.

If you would not have affliction visit you twice, listen at once to what it teaches.

THE less notice we take of the unkindness and injuries that are done to us, the more we consult the quiet of our own minds.

ON the 27th of December last, one of the most tremendous hurricanes known for years, swept over the country. Immense damage was done both on land and sea.

MEXICO is infested with banditti.

AT last accounts an epidemic was raging in the city of Mexico, which consisted of an inflammation of the eyes. This was occasioned, the doctors say, by the filthy condition of the streets.

THE Honourable Chamber of Representatives of the Province of Buenos Ayres have come to the conclusion to open the River Parana to the mercantile traffic and navigation of all nations.

CHOLERA AND EARTHQUAKE IN THE WEST INDIES.—The cholera morbus has been ravaging the city of St. Jago de Cuba, carrying off 3000 persons in five or six weeks. On the 26th of August last a tremendous shock of earthquake almost laid the whole city in ruins; the inhabitants fled in the greatest terror.

A NOBLEMAN who was very ignorant, being at the same table with Descartes, and seeing him eat of several nice dishes with pleasure: "How!" said he to him, "do philosophers meddle with dainties?"—"Why not?" answered Descartes? "is it to be imagined that the wise God created good things only for fools?"

AN American of the name of Fowler has built a house near Fishkill on the Hudson river, the walls of which are of prepared gravel, compounded as follows:—two parts of slacked lime, four parts of sand, and fifteen parts of fine and coarse gravel. This is thoroughly mixed up in a bed, to a proper consistency, and laid up in walls with standard guideboards, braces, &c., to lay the wall solid and straight. Walls of this kind, plastered inside and out, stand summer heats and winter frosts perfectly, and are both comfortable and solid.

IDEA OF ETERNITY.—An American clergyman, in one of his sermons, exclaimed to his hearers: "Eternity! why, don't you know the meaning of that word? Nor I either, hardly. It is for ever and ever and five or six everlastings a'top of that. You might place a row of figures from here to sunset, and cipher them all up, and it wouldn't begin to tell how many ages long eternity is. Why, my friends, after millions and trillions of years had rolled away in eternity, it would be a hundred thousand years to breakfast time."

A PLACE WITHOUT A THIEF.—At Berezov, a thief is almost an unheard-of occurrence. Not one of the residents, either Ostiak or Russian, has ever been found guilty of such an offence. Whenever a theft has been committed, the guilty party has, on investigation, invariably proved to be a stranger—one who, fostered amidst a higher civilization than the natives of this remote region can boast, came here to disgrace it. Only such persons as have been banished from other parts have ever been detected in this crime, and they are not many in number. It is not only on this account that robberies are rare, but also from want of accomplices, and a place at which to dispose of stolen goods. Thus habits and circumstances combine to preserve the natives of Berezov from spoliation. No measures are taken, indeed, to provide for the security of property; and if such were required at all, I doubt whether any legislature, even by the wisest enactment, could institute effective safeguards. But now all property is left under the protection of the public faith, insomuch that houses are void both of locks and bolts, and still are never plundered.—*Revelations of Siberia.*

ALWAYS ask, what God will have you to do, and not what the world expects of you. SOME people are never content with their lot. Clouds and darkness are over their heads. To them every incident is an accident, and every accident a calamity.

How infinite is the forbearance of God towards man, and yet how small a proportion of forbearance have men towards each other.

THREE ABSORBING WANTS.—Poverty wants some things; luxury, many; and avarice, all things.

"HOW LAWYERS GO TO HEAVEN."—There is a story of a lawyer, who being refused entrance into Heaven by Saint Peter, contrived to throw his hat inside the door, and then, being permitted by the kind Saint to go in and fetch it, took advantage of the latter's fixture as door-keeper, to refuse to come back again. We think if many lawyers get to heaven, they will have to climb up some other way than by the door, and then they will be accounted thieves and robbers.

THE JEWISH SCRIPTURES.—I confess that the majesty of the sacred Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers; with all their pomp of diction how mean, how contemptible are they compared with the sacred Scriptures. Is it possible that a book at once so sublime and so simple should be the work of a man? What sweetness, what purity of manners, what an affecting gracefulness in his delivery! what sublimity in his maxims! what profound wisdom in his discourses! what presence of mind, what subtlety, what truth in his replies! how great the command over his passions! Where is the man; where is the philosopher who could so live and die without weakness and without ostentation? Shall we suppose the evangelical history to be a mere fiction? Indeed my friend it bears not the marks of fiction. On the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. The Jewish authors were incapable of the diction of strangers to the morality of the Gospel; *the marks of whose truth are so striking and invincible that the inventor would be a more astonishing character than the Hero.*—*Rosseau.*

RESURRECTION DAY.

(From the *Deseret News*.)

(Tune.—*The field of Monterry.*)

When first the glorious Light of Truth
Burst forth in this last age,
How few there were with heart and soul
To obey it, did engage;
Yet of those few how many
Have passed from earth away,
And in their graves are sleeping
Till the Resurrection day.

How many on Missouri's plains
Were left in death's embrace,
Pure honest hearts too good to live
In such a wicked place.
And are they left in sorrow
And in doubt to pine away?
Oh no! in peace they're sleeping
Till the Resurrection day.

And in Nauvoo, the city where
The Temple cheered the brave,
Hundreds of faithful Saints have found
A cold yet peaceful grave;
And there they now are sleeping
Beneath the silent clay,
But soon they'll share the glories
Of a Resurrection day.

Our Patriarch and Prophet too
Were massacred, they bled
To seal their Testimony;
They were numbered with the dead.
Ah; tell me, are they sleeping?
Methinks I hear them say—
Death's icy chains are bursting,
'Tis the Resurrection day.

And here in this sweet, peaceful vale,
The shafts of death are buried,
And many faithful Saints are called
To enjoy a better world;
And friends are often weeping
For their friends who pass away,
And in their graves are sleeping
Till the Resurrection day.

Why should we mourn because we leave
These scenes of toil and pain?
O happy change, the faithful go
To celestial joys to gain;
And soon we all shall follow
To realms of endless day,
And taste the joyous glories
Of a Resurrection day.

WILLIAM OLATTON.